493 relatively long distances. These are not the comfortable, beautifully plaited carrying baskets which are in use in Ruanda for Musinga and the Batussi rulers, but in most cases they are merely two strong poles connected by crossbars which are covered with a layer of straw or a sheep skin. The traveler either lies on it or sits on it with his legs crossed under him. Old King Kisabo, who was almost blind, often traveled in this manner for several days (Plate 13a). Nevertheless, even in Urundi large, plaited wickerwork stretchers occur.

501 I have already briefly mentioned the boats (ubwato) in the chapter on fishing (p. 37). They are almost without exception dugouts. Only rarely and only in the easternmost region can one observe small bark canoes [73] which apparently are used solely for crossing the intermittent streams that appear during the rainy season in summer. During the dry season one can see them cracked open lying beside the dry stream beds. They are only used during one rainy season, and new ones have to be built each summer. They consist merely of three pieces of tree bark patched together with tree bast. One piece forms the bottom, the other two the sides. They hold no more than two persons.

Dugouts, however, are strong and durable, although technically they are extremely defective. We shall discuss the manner of their construction later, in the section on "Handicrafts" (p. 82); at this point we shall only describe how they are used and manipulated. On the rivers of central Urundi dugouts are rare, and due to the lack of large trees, they are small and poorly constructed (Plate 5b). Often they are quite crooked, so it is difficult to keep them balanced. In forest regions, as in north Urundi, on Lake Tanganyika, and on the Ruzizi River, they are of better quality, larger, and more numerous. On Lake Tanganyika, canoes 15 meters long and 1,50 meters wide are no rarity. The best are from the west [313] shore, from Uwembe, where the tall forest furnishes a supply [439] of good timber. They are sold to the Barundi for goats or pearls and are valued at about six to ten rupees.

412 have a sharp, chisel-like blade (igembe) which fans out at the cutting end. Its narrower part (intereri) fits into the hole (intoboro) at the thick end (impumo) of the handle (omuhini). The bush knife is entirely forged out of iron. The upper third is wide and has one sharp cutting edge (lulimi). The upper half (isatuliro) of this third is bent like a sickle and comes to a point. The remaining two thirds is round. The lower third is driven into a wooden [140] handle (kilindi) that is slightly thicker at the lower end and reinforced above with wire or smoothly forged iron.

313 372 As a result of the extensive deforestation, the lumber shortage is a very important economic problem. In some places wood must be brought in from long distances. In the northeast where wood is hard to come by, dried cow dung is used for fuel.

245 197 Under the influence of Catholic missions the natives have begun to plant trees. Moreover, outside the missions' sphere of influence I saw new plantings of mussavi in Ruangeri on the road to Kisenyi, four and a half hours from Ruasa.

231 Animal Husbandry. The inhabitants of Ruanda keep cows, goats, sheep, chickens, and dogs. Stockraising plays an important role in the economic and political life. Cattle farming is almost exclusively the [141] occupation of the ruling Batutsi. Sheep and especially goats are raised chiefly by the agricultural Bahutu. It is only in Mulera and Bugoye that the Bahutu commonly have cows. The animals are cared for by the men. Out in the pasture, however, one sometimes sees a girl tending a cow or a small herd of goats.

231 554 Cattle raising is considered the most distinguished occupation a man can have. This phenomenon is explained by the superior social position of the Batutsi. "In Uganda, where cattle raising is despised, it is almost impossible to persuade a Waganda [Ganda] to go into it." (1)

[113]

1. Wilson, C.T., and Felkin, R. W., Uganda und der Ägyptische Sudan [Uganda and the Egyptian Sudan] (Stuttgart, 1883), Vol. I, p. 67.

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562 Hutukazi have as their first duty cultivating the husband's fields.
564 During the two or three weeks before the rainy season, a woman
241 leaves the house each day a little after sunrise, pregnant or a baby on her back and another child trailing behind her, hoe in hand. She must prepare the soil and sow the seed. Once or twice during the rainy season, she must weed the peas, beans and millet. At harvest time, she is again very busy for two or three weeks.[14] She must harvest the crops and must carry it from the fields to her yard in bundles of from 30 to 50 kilograms on her head; there she must
[251] dry and clean what she has harvested. Finally, she stores the food
[574] in large storage baskets and brews the sorghum beer. Between the
517 planting season and the harvest, there is leisure for visits to her mother or sister, to take it easy at home, to gossip with a neighbour, and to weave baskets.

462 Daily, a woman must prepare meals, watch and instruct her
512 children, and pick up around the house and yard. In the morning,
564 the pot of beans or peas for the evening meal must be set on the three-stone hearth to cook. In mid-morning, work is stopped for
[264] breakfast, the cold leftovers from the previous evening's dinner. If there is no child old enough to send, a woman must herself return at intervals to the house from the fields or from the house of her
[313] neighbour to add firewood to the fire. Each day she must draw
415 water from the spring and carry it back in her 20-litre pot on her
482 head to the house, and she must cut firewood and carry it back to the house on her head. Every few days she must sweep the yard
[356] and the packed-dirt floors of the house and change the straw on the beds, especially if her husband will be staying with her that night. It is also necessary every week to grind the sorghum, cassava,
[252] or maize into flour for *umudsima*, a polenta eaten with each meal. Ordinarily, a woman does the work only for her own house.
[606] However, a mother-in-law has the right to assign tasks—other than
[574] cooking—to her daughters-in-law. There is especially great need for help when there are visitors. It is necessary to prepare beer and food, and if they stay the night, a bed must be made ready.

462 When the husband is home, he will probably help his wife to
564 clear a new plot of ground or to sow or harvest, according to the
543 season. If he does not like to do woman's work, he stays at home while his wife goes to the fields or he visits a neighbour who has beer. If the husband is at home, he will probably be the one to chase away the animals who try to get into the yard at night or who are foraging for food in the fields. If he is not home, the wife has to look after these matters. If at night, a hyena, having scented the goat or the sheep in the yard, tries to enter, the woman will